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CHAPTER I - The introductory chapter discusses the purpose of literature and the duty of an artist. This chapter deals with Malamud’s views on art and literature. The precarious position of the minority Jewish community in the American society has been highlighted. The rapid development of the Jewish-American fiction after the Second World War and the transformation of the Jews into a symbol of suffering humanity have been discussed. The suffering of the survivors who were emotionally stunned to live in a world deprived of ethical force is categorized in Malamud’s works. This chapter discusses the position of Bernard Malamud as a novelist in American literature and presents a brief survey of the history and development of the Jewish-American fiction. Brief outline of the novels of Bernard Malamud has been given. In his fiction he has exhibited a deep concern for the predicament of the modern man and has consistently emphasized his belief in the nobility of the human spirit. Humanism is the ethos of Malamud’s moral vision. The theme of humanism and its merits are consistently exhibited in Malamud’s fictional work.

CHAPTER II - This chapter deals with various angles of life and special reference is given to the importance of love in human relationship. Malamud’s fiction very precisely brings out the true worth of love and compassion. Malamud has expressed a sense of reverence for love and family life in his fiction. Love provides the characters an opportunity to realise their true
potentials and transform them into better individuals. In Malamud's fictional world the promise of a new life depends upon the character's benevolent and compassionate nature. In Malamud's fiction love is entwined with responsibility and commitment and not with freedom. By accepting love the characters are reborn. Love is the force, which directs, animates and sustains every individual. Malamud's fiction asserts the truth that man is made up of love and made for love.

CHAPTER III - This chapter examines the principle of self - realization and redemption that can be attained only through suffering. Suffering teaches the difference between illusion and reality. Psychological and physical suffering endured by the Jews is highlighted in Malamud's novels. Though the suffering of the Jews to a very great extent has influenced Malamud, he has not restricted himself to a particular ethnic group but he has depicted his belief that men in general are also the victims of fate and bad luck. Malamud has universalized the concept of suffering. According to Bernard Malamud suffering is a source that enriched the ethical values and spiritual strength of humanity. He firmly believed that life lacks its luster if we exclude suffering from our life but by admitting and accepting suffering with dignity we enlarge and enrich our lives. The idea that humanity at large is susceptible to suffering underlies Malamud's fiction. Malamud's novels provide a positive and practical view of suffering.

CHAPTER IV - This chapter illustrates Malamud's insistence on the need for compassion and humanism. This chapter explains the meaning and spirit of
existence with special reference to humanism. The development of humanism is traced from Renaissance doctrine to twentieth century philosophies like Irving Babbit and Paul Elmer More's "New Humanism", Karl Marx's "Dialectical Materialism", Jean Paul Satre's "Aesthetic Existentialism" and Nietzsche's "Existential Humanism". The philosophy expounded in the novels of Bernard Malamud can be termed as "Jewish Humanism" because Malamud has combined his notions of compassion and morality with his ethnic identity. From Jewish humanism Malamud has moved towards the concept of "Universal Humanism". Malamud has universalized his views on humanism and he has not narrowed it to a particular religion or ethnic group. Basic principles of "Universal Humanism" are that it affirms the equality of all human beings, freedom of ideas and beliefs. Malamud through his principles of humanism has paved the way to the garden of love and brotherhood. Malamud has asserted in his works that the world exists only because of the ideal worshippers of humanism.

CHAPTER V - This chapter deals with Malamud's rationalistic approach to humanism. It deals with Malamud's optimistic vision of a bright future. According to Malamud humanism is the only means to attain universal brotherhood, this aspect is critically analysed in this chapter. Malamud believes that human virtues like love, compassion and responsibility are the panacea to the present society that is disintegrating by the nihilistic forces. Malamud wrote against the devaluation of human potential and the denigration of human beings that exist in the modern society. The humane traditions of the past stand a
testimony to the greatness of humanity and Malamud's writings echo this belief. Malamud has dedicated himself to bringing out the virtue of compassion, which is the resource of the human personality and thus affirms his faith in humanity. Malamud authentically portrays the moral dilemma of man in an era of powerlessness and where success is calculated by the amount of money a person has amassed. Malamud suggests through his writings that a peaceful, congenial and glorious generation would evolve only if people adhered to humanistic principles in the true perspective.